

# TREATMENT OF MEDIOMANIA.

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FREDERIC R. MARVIN, M.D.

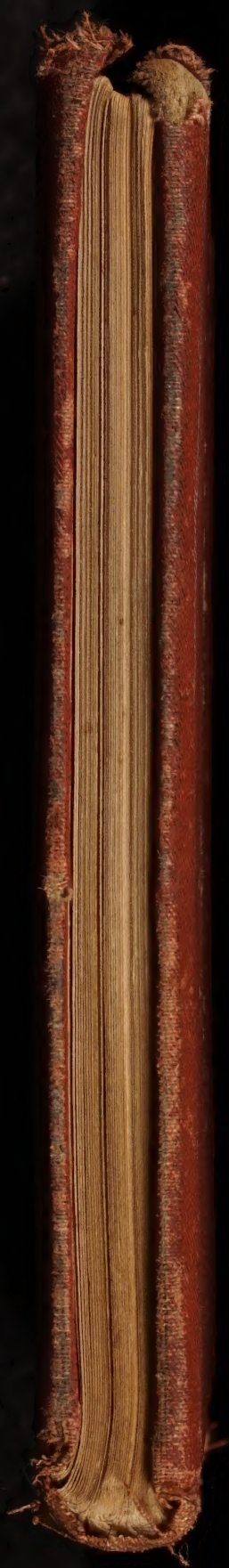




133.9 PHILOSOPHY OF SPIRITUALISM. M391









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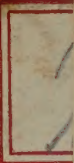
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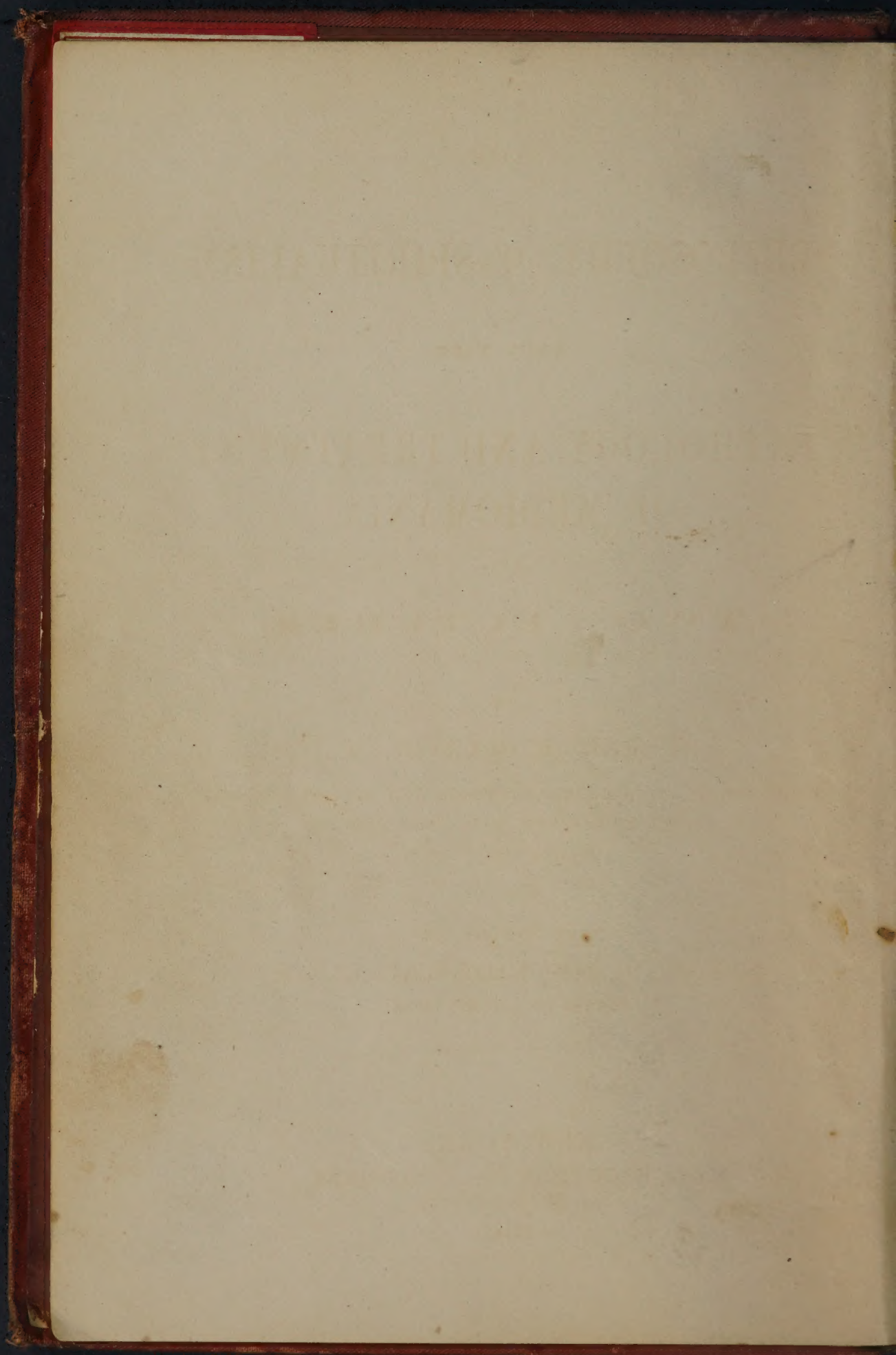














THE  
PHILOSOPHY OF SPIRITUALISM  
AND THE  
PATHOLOGY AND TREATMENT  
OF MEDIOMANIA.  
TWO LECTURES.

BY

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DENCE IN THE NEW YORK FREE MEDICAL  
COLLEGE FOR WOMEN.

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## PREFACE.

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It is a sad thing that in the nineteenth century one can find occasion to write such lectures as these. It is a sad thing that men and women can be found who deserve to be spoken of as these lectures speak of them, but we can not be blind to the fact that there are thousands of them in the world—they themselves speak of their number as comprising millions. It is not to hold them up to needless ridicule that these lectures are written, nor is it in any way to wound or offend them. Bitter as they are, they are written in pity and love—pity for them and love for the race. Their bitterness is because of their truth. These lectures are not written for spiritual media. Spiritual media are beyond the reach of lectures like these. They are in need of treatment which can be but faintly indicated in these pages. These lectures are written to save those who are about to be drawn into the meshes of Spiritualism, and to them, without further word of preface, the author recommends his lectures.

F. R. M.

110 East 10th Street, New York.





## I.

### THE PHILOSOPHY OF SPIRITUALISM.

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MATERIALISM is both unscientific and groundless. It has no root and can have none. Like Idealism, it is a dream in which imagination usurps the place of reason. I reject all forms of Materialism and among them Spiritualism. Spiritualism is the heart of Materialism—it is materialism of Materialism—the worst kind of Materialism. Its ghosts are material and appeal to the five senses—they have shape, color, and density; they walk and talk like men and women. Never did any form of Materialism attack the soul so effectually as Spiritualism. Other forms of Materialism have left the soul out and ignored its existence, but Spiritualism is an organized effort to drag it into view and exhibit its earthiness. Helvetius and Holbach denied its existence, but Robert Dale Owen and Judge Edmonds would exhibit it very much as I would exhibit a piece of timber or stone. “Here is our ghost,” they cry; “come and look at it.”

Before proceeding to the argument of this lecture I shall endeavor to show that the soul can not be material substance—can not be substance at all. It is pretended that spirit is an infinitely attenuated matter—matter in a perfectly rarified condition. This being the case, it is claimed, and justly, that no violence is done to reason in ascribing to spirit the properties of matter. But the po-

sition is untenable. The air we breathe and in which we live presents to the eye neither shape nor color, but it—formless, colorless, and impalpable—is not spirit. Men do not see the air, define its outline, or touch its substance. The eye detects no difference between atmosphere and vacua. I can resolve the air into its elements, and they are not spirit.

But there is a substance more attenuated than air ; so thin that the five senses take no cognizance of it ; so light that common air sinks in it like lead. We do not see, hear, taste, feel, or smell it, and yet it fills all space and makes a vacuum a philosophical impossibility. We should have remained ignorant of this substance but for the discoveries of science. Guessed at by the ancients, its existence has been demonstrated by astronomers and philosophers. When Huyghens established the undulatory theory of light, he placed the last grain of proof in the balance and turned the scales. This substance is named ether ; it fills all space, and on its great waves our solar system rocks like a little boat. There is no spot in the universe unfilled with matter. Here analysis ends. We can not go behind ether and separate it into elements. We seem to have arrived at the ultimate element of the universe and can go no farther. We have gone beyond air, and questioned ether, but have learned nothing about spiritual substance. Mind and air are not one, else the soul is composed of nitrogen, oxygen, and carbonic acid. But ether is not spirit, and if it were it could appear to no one, for it has neither shape nor color and is demonstrable only by a process of reason based on the wonderful sciences of astronomy and optics. Spirit, then, if it be a form of matter, must be infinitely more attenuated than ether—it must be so thin and sub-



tile that no process of reason will demonstrate it. And yet there are persons who say that spirits appear to them and converse with them. When I shall have spoken with air and conversed with ether, then I will commune with spirit. Matter is every where and every thing. If spirit be a substance other than matter, it is nowhere and nothing; if it be matter, by definition, it is not spirit.

But does this argument do away with the soul? Does it abolish the spirit? Are there, then, no factors in the problem of life? Is there no problem at all? Far from it; the argument is for the soul and is prefatory to another argument based on scientific data. It is only a short path by which we arrive at those grounds on which such men as Darwin, Tyndall, and Maudsley rear the structure of the soul. Further on we shall inquire what the scientific soul is; let us now find what the soul of the Spiritualist is, and what theories are entertained with regard to its *post mortem* existence.

Andrew Jackson Davis, an authority among Spiritualists, says: "The body of the spirit (the soul) is a result wrought out by the physical organization; not that the spirit is created, but that its *structure* is formed, by means of the external body. Mind internally is not a creation or ultimation of matter; but mental *organization* is a result of material refinement. Man's organism is composed of muscles, bone, tissues, membranes, visceral organs: these structures must have some specific purpose. The use of a physical bone is to make a spiritual bone; even so the physical muscle makes a spiritual muscle; not the essence, but the *form* thereof. The use of the cerebrum is to make a spiritual front brain; even so the cerebellum makes a spiritual-back brain. Inside the visible spine is the spiritual spine invisible; the material

lungs contain spiritual organs of respiration. The physical ear is animated by a spiritual ear. In a word, the whole outward body is a *re*-presentation of that which is imperishable."\*

"Although the spirit of man is substance and weight, although it hath elasticity and divisibility and the several ultimate qualifications and properties of matter, yet it (spirit) obeys laws which are superior to ordinary gravitation and superior (not antagonistic) to the known physical forces."†

"I affirm that the spirit's organization is substance; that it weighs something."‡

Setting aside the nebulosity of Mr. Davis' rhetoric, we gather from these quotations the following statements:

1. That man is composed of three substances, viz., body, spirit and soul.
2. That the soul is the body of the spirit, and the visible body the body of the soul.
3. That the soul is a result of physical organization.
4. That within the physical man there is a spiritual man, corresponding in form and size with its fleshy exterior.
5. That spirit possesses the properties of matter.

If this be not Materialism, there is no such thing as Materialism on the planet. In the statement that the soul possesses the properties of matter we have the very essence of Materialism—we have, in fact, a concise formula for Materialism pure and simple. That which possesses the properties of matter is matter. We know matter only through its phenomena or properties. All knowledge is relative; there is no such thing as absolute knowledge. We can define matter only by

\* "The Penetralia," p. 191. † *Ib.*, p. 193. ‡ *Ib.*, p. 196.



“enumerating its sensible qualities.” Those qualities we refer to substrata, but, so far as we know, they are not the substrata of which they are predicated. We define matter as a substance possessed of such properties as form, weight, density, etc., and Mr. Davis declares that spirit “weighs something.” What is weight? Weight is not gravity, but it is the effect of gravity. It is the measurement of that force which we call gravity. It is comparative tendency to the center of the earth. It is the “resultant of all the forces exerted by gravity upon the different particles of the body,” and is proportional to the quantity of matter in the body. What! has the spirit particles? Mr. Davis’ assertions involve as much. What is a particle? A group of atoms. Then the soul is composed of atoms. What is an atom? A portion of matter so minute as to be incapable of division. The soul, then, is composed of (material) atoms: The whole is as the sum of its parts, hence the soul is as material as the body—is the body. This is the Spiritualism which Mr. Davis teaches, and I do not see how it differs from Materialism. Helvetius never propounded so soul-destroying a doctrine; his system of philosophy is the most dreamy Idealism compared with this.

The soul is material. It only remains for Mr. Davis to ascertain its specific gravity and chemical reaction. Is it crystalizable? Is it polarizable? Is it combustible? These must be interesting questions to aerial chemists.

Judge Edmonds is an authority among Spiritualists. He is a better writer than Mr. Davis, and we shall find less difficulty in arriving at his meaning. He says: “The soul is an independent entity or existence of itself—preserving its own individuality and identity independent of all other existence, whether connected or discon-

nected with it. It has its own peculiar attributes of thought and feeling, which it can exercise independently of, as well as in connection with, the body."\* Here we have a startling inaccuracy. The soul is described as an "independent entity"—the implication is that it is immaterial, and yet we are told that it performs a physical function and thinks. Thought has been shown to be a function of the brain, and surely no one out of an insane asylum can believe it possible for a function to survive its organ—for digestion, secretion, and cerebration to go on after the stomach, glands, and cerebrum are dead.

But Judge Edmonds goes on to say: "Science has long spoken of the duality of man, conveying the idea of two separate and distinct entities belonging to him; but how thus connected is involved in profound mystery. . . This quality consists of two existences." I find my intellect unable to grasp the thought of a quality consisting of existences, but so Judge Edmonds has it. Further on he says: "There is in man the emanation from God in the soul—the animal nature in the body, and the connection of the two in what I will designate as the electrical body. Hence, man is a trinity." There is here no essential disagreement between Judge Edmonds and Mr. Davis. In another place Judge Edmonds says: "There is something in man beyond what is possessed by any other animal. This is not merely the power of reasoning, for man and the animals alike possess and exert that faculty. Place a man and a horse in the middle of a field, and both will reason in the same way about going to a neighboring brook to quench their thirst. A child and a kitten will reason precisely alike in respect to the

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\* Intercourse with Spirits of the Living, "Spiritual Tracts," No. 7, p. 6.



danger of touching fire. But there is something in the man and child that the horse and the kitten have not got, and can not get. I may, with propriety, call this '*Devotion*,' for it is the power of comprehending the existence of a Great First Cause, and our connection with it, and embraces something more than the power of reasoning, and the mere capacity of the intellect to form a conclusion from that reasoning. This '*Devotion*' belongs to the soul, and not the body, and can be displayed only by that living being which has the attribute of immortality." \*

Observe, that something which is peculiar to the soul and does not belong to the body is devotion, not thought. This being the case, thought is a physical function, and, like the body, perishes at death, leaving the soul to survive with nothing but devotion. Remarkable misfortune! the soul, spending eternity without thinking, reasoning, or judging, does nothing but adore.

Animals, such as the horse and cat, Judge Edmonds says, are without souls, and yet think. This being the case thought is in no way connected with the soul, and if not connected with the soul must be connected with the body, since that is the only other entity with which we are acquainted. Thought, then, is a physical function. This statement Judge Edmonds will not indorse though his argument commits him to it.

Elsewhere Judge Edmonds calls thought an attribute of the soul; and since horses and kittens think, they have souls. An attribute of the soul, according to the Judge, is devotion, therefore horses and kittens, since they have souls, exercise devotion. The Judge calls devotion the

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\* Intercourse with Spirits of the Living, "Spiritual Tracts," No. 7, p. 5.

attribute of immortality, hence horses and kittens, since they exercise devotion, are immortal. Now if thought is a function of the soul, and the soul's development is proportioned to the development of its functions, it follows that a horse has a more highly developed soul than a human infant, for it is a more advanced thinker—it exercises judgment, and appreciates the relations of cause and effect, and a human infant does not. Now if the soul is the only entity that survives death, the horse is more likely to experience the joys of Paradise than the human infant, and as the majority of the human race die in extreme infancy the prospects of a select company in the other world are remarkably poor.

We have discovered the Spiritualist's idea of the soul. It is an entity immaterial in its nature and yet possessed of material attributes. In other words, it is a monster so monstrous as to be unthinkable. A fine basis, this, for the religion of the future.

Against this form of Materialism it is the duty of all good men to protest. They who believe in the soul must look with sorrow and contempt on this unnatural delusion.

What does Spiritualism teach with regard to the *post mortem* existence of the soul? Says Robert Dale Owen: "There have always existed intermundane laws, according to which men may occasionally obtain, under certain conditions, revealings from those who have passed to the next world before them. A certain proportion of human beings are more sensitive to spiritual perceptions and influences than their fellows; and it is usually in the presence, or through the medium, of one or more of these that ultramundane intercourse occurs."\*

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\* "The Debatable Land," p. 174.



Andrew Jackson Davis says: "After the event called physical death, his (man's) spirit, preserving its individuality, and all its endowments, goes forward and gains a higher and better state of existence. It becomes acclimated, so to say, to that world, and acquainted with its customs, and with the great recent discovery that a communication can be had with remaining relatives, that spirit can come back and demonstrate its existence; dispensing not only social harmony, but also occasional moral and intellectual feasts at spiritual tables."\*

Mr. Davis declares, in another book,† that Spiritualists commonly believe:

"1. That departed spirits, both good and evil, continually float and dive about in the earth's physical atmosphere.

"2. That evil-disposed characters, having died in their active sins, linger around men and women both day and night, in order to gratify their unsatisfied passions and prevailing propensities.

"3. That all known mental disturbances, such as insanity, murder, suicide, licentiousness, arson, theft, and various evil impulses and deeds, are caused by the direct action of the will of false and malignant spirits.

"4. That certain passionate spirits, opposed to purity and truth and goodness, are busy breaking up the tender ties of families, and take delight in separating persons living happily in the marriage relation.

"5. That spirits are at all times subject to summons, and can be 'called up' or made to 'appear' in circles; and that the 'mediums' have no private rights or powers of will which the spirits are bound to respect.

"6. That spirits are both substantial and immaterial;

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\* "The Penetralia," p. 210.

† "The Fountain."

that they traverse the empire of solids and bolt through solid substances, without respecting any of the laws of solids and substances; and that they can perform anything they like, to astonish the investigator.

"7. That every human being is a medium in one form or another, and to some extent; and that all persons, unconsciously to themselves, are acting out the feelings, the will, and the mind of spirits.

"8. That spiritual intercourse is perpetual; that it is everywhere operative; and that, being at last established, it cannot be again suspended.

"9. That the reading of books, and reflection, as a means of obtaining truth, are no longer necessary to believers; that the guardian band of spirits will impart to the faithful everything worth knowing; and that, for anything further, one need only wait upon the promptings of intuition; and that, in any event, 'whatever is is right.'"

I, who am an open and conscientious enemy of Spiritualism, would hardly have preferred such charges against Spiritualists, but Mr. Davis, who is one of their number and the author of many of their books, and who ought to know and doubtless does know the nature of these charges, does not hesitate to urge them. In justice to Mr. Davis, it must be said that he does not hold all the articles in the above creed. His followers have outdone him in credulity and he has just cause to be ashamed of them.

Now what evidence does Spiritualism afford that the soul survives the body? We are told, the evidence of manifestations. Every manifestation belongs to one of three classes; the physical, metaphysical, and physico-metaphysical.



Physical manifestations are such as are perceived by the senses. Table-tipping, spirit-rapping, and the audience of mysterious sounds are familiar examples of physical manifestations. A purely physical manifestation proves nothing. The fact that you can not explain the manifestation has nothing to do with the subject. (You can not explain the growth of a blade of grass.) This growth is more wonderful than the tipping of a table, and yet it never suggests the existence of a soul.) No man ever built a theory of immortality on a blade of grass or suspended such a theory from the petal of a rose. The mystery of generation is unexplained—the deepest intellects have searched in vain for its hidden meaning, but what would you think of the sanity of a man who could argue thus: The *causa causarum* of generation has never been discovered—the whole subject is wrapped in mystery—therefore the soul is immortal. Are the revelations, poems, and speeches that fall from the lips of *media* wonderful? The revelations, poems, and speeches that fall from the lips of *sane* men and women are still more wonderful; but who treasures the ordinary conversation of the average man, and on it builds a theory of another world? Mystery proves nothing—it is the element that interferes with proof.

For thousands of years the electric flash illuminated the midnight heavens before men looked on lightning with other emotions than those of awe and terror. They could not solve the mystery of the lightning, and, savage-like, they referred it to the supernatural. But shall we of the nineteenth century fall into the same error? Shall we resign all strange and startling facts to the realm of the supernatural? In the name of Science, no! a thousand times no! Let us patiently investigate and

quietly wait the development of science; and I believe we will not have long to wait, for it is already clear that much, if not most, of the "spiritual phenomena" are the results of deliberate imposture, pitiable credulity, or grievous disease.

The savage worships mystery. No fetich-worshiper has been discovered so low in the scale of humanity that he worshiped a stick or stone as such. They who, in the long ages of the past, worshiped wood and stone worshiped them for the power and mystery with which imagination clothed them. Convince the Hindoo that the image is only stone, metal, or wood, and he will kneel to it no longer. Show the Egyptian that the ibis and cat are in no way essentially unlike animals of their species and he will stop worshipping them. In all ages of the human era mystery has been the secret of spiritual bondage. All centuries have had fetich-worshippers. In most ancient times men kneeled before bits of stone and wood; in mediæval times they worshiped crucifixes, pictures of the Madonna, and strings of beads; and in these times—*O tempora! O mores!*—there are men who look with a semi-reverence approaching adoration on the unmeaning gestures and senseless drivel of the mediomaniac. Spiritualism is, in a mild way, the fetich-worship of the nineteenth century.

I am informed there are four million men and women in America who believe in Spiritualism and whose minds are never lifted from its delusion.\* Men and women who, crazed with wonder at some trivial event, set aside the teachings of philosophy and common-sense and face des-

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\* Judge Edmonds, in a letter to the "Spiritual Magazine" of London, dated May 4, 1867, estimated the number of Spiritualists in the United States, at ten millions.



tiny with a lie; who stand, many of them, night after night, under the vaulted heavens, lighted by stars that have wandered through dim centuries over trackless spaces, and never lift their eyes in wonder, but are wrapped in awe and transported with delight at the gyrations of a three-legged table or the incoherent raving of a crazy woman.

Dr. Bartol was persuaded to visit a spiritual seance, where he was shown a table that tipped as though alive. He was asked if it was not very wonderful. "Yes," said the Doctor, "but just as wonderful when it does not tip."

I am not easily impressed with the marvelous. I have lived a quarter of a century in a world where everything is wonderful and where nothing is absolutely explicable, and I have become somewhat accustomed to take the unexplained for what it is worth, without jumping at an excited solution. But if we are going to be deranged with the wonderful, let us have as healthy a derangement as possible. Let us go wild over the green fields and blue heavens; the stars that make the night beautiful and the sun that makes the day golden; but, in the name of taste and culture let us not select a tipping-table nor an illiterate phantom.

The second class of manifestations is denominated metaphysical. Metaphysical phenomena are such as appeal, not to the senses, but to the consciousness of the operator.

I have no faith in the revelations of consciousness. Says Dr. Maudsley: "Consciousness can never be a valid and unprejudiced witness; for although it testifies to the existence of a particular subjective modification, yet when that modification has anything of a morbid character, consciousness is affected by the taint and is morbid also. Accordingly, the lunatic appeals to the evidence of his

own consciousness for the truth of his hallucination or delusion, and insists that he has as sure evidence of its reality as he has of the argument of any one who may try to convince him of his error; and he is right: to one who has vertigo the world turns round. . . . Is it not supremely ridiculous that while we can not trust consciousness in so simple a matter as whether we are hot or cold, we should be content to rely entirely on its evidence in the complex phenomena of our highest mental activity.\* If we can not trust the consciousness of a normal mind, how shall we trust that of an abnormal mind? If we can not trust the consciousness of a sane man, how shall we trust that of a medium?

A woman who suffers from melancholia assures me that she receives daily visits from the devil, who shocks and grieves her by the use of profane and impure language. All my arguments fail to convince her of the folly of her delusion. She appeals to her consciousness, and from a subjective standpoint her appeal is resistless. I tell her her consciousness is an unsafe guide; that it is deranged and must not be trusted. She replies: "I am also conscious of hunger and sleepiness; if I could doubt my consciousness in one case, I would doubt it in all, and I would not only dismiss the devil from my thought, but I would also reject food and sleep. There is nothing illogical in this. If consciousness be a safe guide for an hour, it is a safe guide forever; but if consciousness be a safe guide, then this woman's diabolical visitor is a veritable entity and not a phantom—then indeed there is no such thing as a hallucination; the wildest dream of the most disordered intellect is a sacred truth, as real as the earth on which we stand. Conscious-

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\* "Physiology and Pathology of the Mind," p. 24.



ness is never a safe guide, but it does not follow that because she is not a safe guide she is always a false one. The woman's consciousness of hunger was correct, but her consciousness of the personal presence of the devil was incorrect.

The third class of manifestations is more important than either of the others. In it physical and metaphysical phenomena are united and so associated as to give each other significance. The table now not only tips, but tips responsive to mental action; its replies to questions given orally or mentally; it converses with the operator and so makes manifest that its movements are controlled by mental action.

Setting aside two-thirds of the phenomena, which are, beyond all doubt, the results of superstition or fraud, there remain a few phenomena which actually occur and are more or less wonderful; but there is nothing in their nature which indicates the presence of a disembodied spirit, and there are many things which make it evident that no such spirit has anything to do with them.

It is an acknowledged fact, and one to which Mr. Davis and Judge Edmonds have assented, that thought is a function of the brain. If thought be a function of the brain, it depends on that organ and can not be performed apart from it. Hence if the movements of a table or any other article of furniture are guided by thought, a brain must be at hand, for without that organ you can not have the function. But the brain, like all other organs, is material and can not be possessed by a spirit, or if it could be so possessed, being material, it would be visible, but no brain suspended in the air is ever seen.

"But," says the Spiritualist, "the table evidently does respond to thought, and if thought is a function of the

brain, where is the brain that moves the table?" There seems to be but one scientific reply, and I make it guardedly, and yet confidently and with profound acknowledgment of the mystery. It is that the brain which moves the table is always within the head of the operator.

"But," says the operator, "I am honest and do not touch the table, still it moves." Let it be admitted that the operator is honest, and that the table moves without actual contact with his person, is that conclusive evidence that the table is removed from his intellectual control? It is far more rational to believe that the brain of a living man, of whose existence I have proof, exerts an influence which moves the table, than that the invisible and imponderable brain of a spirit, of whose existence I have no proof, moves the same article of furniture. What do I gain by discarding the improbable for the impossible?

"But," says the operator, "the table replied to my questions as only a second person could—it told me of things I had forgotten or never knew—it responded to thoughts which were not in my brain." Here the operator exhibits ignorance of a cardinal fact in cerebrophysiology. It is now generally admitted that our thoughts are usually carried on below consciousness. Two-thirds of all the thoughts we think never reach consciousness, and yet they are as necessary to our intellectual being as those thoughts of which we are conscious. "The insensible perceptions," says Liebnitz, "are as important in neurology as corpuscles are in physics." These unconscious thoughts, which are in some respects our best thoughts, make their influence felt through our unconscious thoughts. Many of the noblest achievements in art, literature, music, and science are the direct results of unconscious cerebration. In fact the largest part of



the routine of life is carried on unconsciously. We think without knowing it, just as we digest without knowing it. The mere fact that we were unconscious of a thought is no evidence that the thought did not occur. It is frequently said that a man can not think more than one thought at a time, but it is a mistake; there are not moments when the brain is unemployed in the elaboration of many strange and intricate thoughts of which there is no consciousness whatever.

To a lecturer on Spiritualism I put the question : How can you see a spirit ? He replied : "Spirits assume those forms which they wore on earth, and cover themselves with the appearance of such articles of clothing as they were accustomed to carry upon their persons in earth-life, and this they do that they may be recognized by their friends on earth." This, like most of the muddy explanations of Spiritualism, is worse than worthless, for it not only contradicts sound reason, but actually refutes itself.

Form is nothing *per se*. It is an attribute or quality of a substance, but not a substance in itself. In itself it is nothing. There is no such thing as abstract form—the very idea is unthinkable. The constitution of the human mind is such as to compel us to think of form as indissolubly associated with substance. Now if form be indissolubly associated with substance, it can be assumed only by assuming the substance of which it is a quality. It is universally admitted that form or shape is a quality of matter, therefore if spirits assume form they must also assume the material substances of which the forms are predicated. Now if spirits assume material forms, those forms must be more or less visible to ordinary observers, but I have examined with strong glasses those portions

of space in which my mediumistic friends have professed to see the departed and have not yet detected the presence of a spirit. But, it may be urged, the material with which spirits clothe themselves is of so thin and subtile texture as to escape observation—no eye but that of the medium can see its filmy outline. But why may not the chemist detect it? I am not aware that the most delicate chemical tests have ever detected the presence of a spirit. There are chemical tests that respond to the slightest change in temperature—to the faintest movement in the air—balances that tremble under the stroke of a sunbeam, and yet they are never disturbed by these denizens of the other world. But, does the Spiritualist protest against this effort to find out the spirit by physical processes? I reply that I am not searching for the spirit. but for the material substance with which the spirit clothes itself; that, surely, is a legitimate object of scientific investigation. This substance surely is not so subtile as ether, for it has form, and ether has not, and yet ether was discovered by scientific processes. Why, then, may not this substance be so discovered?

Why, if this substance is invisible to the ordinary eye, is it visible to the eye of the medium? I have examined a large number of living eyes through the ophthalmoscope and a still larger number of dead ones through the microscope—I have examined the eyes of Spiritualists and Materialists, Christians and Atheists, and have not discovered any peculiarity in the organ of vision which might produce this wonderful exaggeration in the sense of sight.

To say that a spirit assumes a form is to say that it assumes a spiritual or material form. To say it assumes a spiritual or material form is to say it assumes a spiritual



or material substance; but if a spirit be really spiritual, it can not assume a spiritual substance, since it is already spiritual. But if it assume a material substance, we should be able to discover that substance by physical processes; we can not so discover it, therefore belief in its existence is unscientific.

Do not misunderstand me. I do not deny that inexplicable phenomena of a supposed spiritual nature are presented at seances and circles. I have seen phenomena which I do not pretend to explain. What I wish to say is, that if for every inexplicable phenomenon there were fifty thousand just as inexplicable, I would not believe in Spiritualism, for there is no connection whatever between the phenomena of Spiritualism and the theory of Spiritualism. I find no fault with the Report of the Committee of the London Dialectical Society, but I do utterly despise the charlatans who tamper with that report, and wrench from it inferences unwarranted in the premises. The committee testified to the occurrence of certain phenomena, but, true to scientific training, it planted itself on facts and from them drew no dreamy fancy and no visionary hypothesis. A sub-committee held forty meetings for careful and honest experiment, and its testimony, though far from conclusive, is worth the testimony of a thousand untrained experimenters.\*

It has been my fortune to know media of all degrees of intellectual attainment, and my experience in their peculiar department of legerdemain is not insignificant.

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\* "Report on Spiritualism of the Committee of the London Dialectical Society, together with the Evidence, Oral and Written, and a Selection from the Correspondence." London: Longman, Green, Reader and Dyer. 1871. A. K. Butts & Co., New York.

See Appendix to this book.

I divided the phenomena of Spiritualism into three classes. I now make a twofold division. All the manifestations of Spiritualism are either spurious or genuine. Half of the manifestations are either patently spurious or wanting in scientific evidence of their genuineness. The other half I subdivide into the more or less explicable and into the completely inexplicable. Certain phenomena of Spiritualism are genuine—that is the *phenomena* are genuine. The hypothesis which Spiritualists endeavor to build on these phenomena is altogether another thing. These phenomena are largely the results of disordered nervous action, and will be treated of in another lecture. Certain physiological and natural laws which have been recently discovered are explaining many of the wonders of spiritual intercourse. Cerebro-physiology, with its marvelous doctrines of unconscious cerebration, automatic thought and action, the correlation of thought with other forces in the universe, and the physical basis of memory, is sending light into the dark things of modern witchcraft.

“There’s nothing happens but by natural causes,  
Which in unusual things fools can not find,  
And then they call them miracles.”

A lady applied to a medium for news concerning her deceased husband. The medium, a tall, middle-aged woman of average intellect, after several gasps as if for breath, nervous twitches of the facial muscles, etc., passed into a trance, during which she reported to my friend the presence of a gentleman whose face and hair resembled those of her deceased husband. But, to the astonishment of the lady, the ghostly gentleman was attired in canvas garments, and on his coat the medium discovered brass buttons stamped with the manufacturer’s name. After a



moment of thought the lady suddenly recollected that her husband was a chemist and frequently when in the laboratory protected himself against certain chemical preparations by the use of canvas garments. This was enough for the lady. She did not stop to investigate. It did not occur to her mind that the medium's vision pre-existed in her own intellect and that she had after all learned nothing new. In her delight she believed the vision, loaded the astonished medium with gifts, and became a convert.

But what does this revelation, which is typical, really prove. It proves the immortality of that suit of clothes as much as it does the immortality of the man who wore them. The lady's husband was not a whit more immortal than the buttons on his coat. But if that gentleman's buttons and pantaloons are immortal, why is not every button on the planet and every pair of pantaloons just as immortal. In other words, why may we not all spend eternity wearing out our old clothes? Wearing them out, did I say? No, they are immortal! Horrible anticipation! they have eternal youth.

But we have not yet reached the bottom of this delusion; there are depths of intellectual degradation of which we have not yet spoken.

In an Atlantic city a number of ladies and gentlemen have united with disembodied spirits and formed a society having a constitution, by laws, and a roll of membership. This membership roll contains the names of disembodied spirits as well as those of living men and women. All candidates—men, women, and ghosts—are received into the society only on a two-thirds vote of the members present, whether embodied or disembodied. These ladies and gentlemen assemble every month and

solemnly and deliberately read the minutes of the society into the air, firmly convinced that a band of celestial members hovers near. After reading the minutes they await the action of the celestials, who, if they do not amend the document, signify their approval by raps upon the table.

One other instance of remarkable credulity and we close this lecture with a few thoughts concerning the scientific soul.

There is a medium in this city who advertises that he will cure all diseases, whether chronic or acute, by the imposition of hands or the use of magnetic papers. He states that his success in the treatment of disease has been so remarkable that regular physicians, fearing an injury to their practice, frequently threaten his life, but then his disinterested devotion to the welfare of the race has induced him, by aid and counsel of the spirits, to bear all manner of persecution for the Kingdom of Heaven's sake. Through his circular he promises to remove cancer, cure gout, rheumatism, consumption, dyspepsia, Bright's disease and heart disease; also to foretell future events, name lucky numbers and bring about happy marriages. This gentleman's treatment for Bright's disease is sufficiently unique to merit public notice. The treatment consists in pasting pieces of colored paper over the patient's kidneys. These papers are magnetized and contain the words "life," "light," "health," "no more calomel," "progression," etc. Evidently this spiritual physician is no anatomist, for a patient failing to get relief under regular treatment visited this doctor and returned with papers pasted a considerable distance from her kidneys. His treatment for other disorders, which the occasion forbids my mentioning, is to make passes over the



afflicted parts. These methods of treatment are pronounced strictly spiritual.

What I have said of this medium is true, and yet there are many men and women in New York who consult him in preference to an honest and scientific physician.

Are not these things very sad? To me Spiritualism seems the most mournful calamity that has ever happened to the human race—it is a revival of the dark ages in the noonday of the nineteenth century.

We will now speak of the scientific soul. What is it? Physicians once believed in a nervous fluid which was supposed to circulate in the nerves as blood circulates in the artero-venous channels. Alexander Munro declared in 1783 that the nerves are tubes or ducts conveying a fluid secreted in the brain, the cerebellum, and spinal marrow. Willis, who lived during the reign of Charles II, taught the existence of a nervous fluid, as did most of the early neuro-physiologists, and I am sorry to say that the theory is not yet wholly dead, for Dr. Richardson has recently published a paper, entitled “Theory of a Nervous Ether,” in which he seeks to revive faith in a nervous fluid.

Modern physicians, as a class, reject the theory of a nervous fluid. I have dissected, pulverized, dissolved, and chemically analyzed various nervous tissues and centers without finding other fluids than those necessary to the nutrition and anatomical constitution of nerve tissue. That which is liberated at nervous centers and is the secret of nervous impulse is not a fluid—it is a force. I say *liberated* at nervous centers, not generated, for I do not believe that force is generated anywhere. There never was and there never will be more force in the uni-

verse than there is to-day. The utilization of force by the brain is thought—this utilization is the function of that part of the brain which we call the cerebrum. Here we arrive at the scientific soul—it is nervous energy. A soul finer than any metaphysical entity—thinner than a ghost—purely immaterial. The soul is not dust.

“Dust thou art, to dust returnest,  
Was not written of the soul.”

What soul known to the Spiritualist has so fine a texture as this soul of science?—a soul so ethereal that none hear its mystic footfall on the grosser highway of the air, and yet not so subtle as to elude the patient student who takes Nature at her word. This is a soul worth possessing—that is correlated with its fellow forces and so unites us with the glorious processes of the universe. Away from our little brains, into the forever of space, float waves of motion. Ceasing to be waves of nervous motion, they reach the air and become waves of atmospheric motion. The thought you think may vibrate the other side of the universe in the trembling of a flower or the majestic sweep of a planet. We are one with every object on the earth and with the dear old earth itself; and as our planet glides through the fathomless abysses we know the rythm of her cosmic motion throbs in our little brains and pulsates in every breath we breathe.

“Know'st thou th' importance of a soul immortal?  
Behold this midnight glory—worlds on worlds!  
Amazing pomp: redouble this amaze!  
Ten thousand add; and twice ten thousand more;  
Then weigh the whole; one soul outweighs them all,  
And calls th' astonishing magnificence  
Of unintelligent creation poor.”



Every one recognizes the fact that the body changes from moment to moment. You have not the same bodies with which you were born—your bodies are not the identical bodies you possessed yesterday—nay, they are not exactly the same bodies with which you entered this room. Every moment a cell is born—every moment a cell dies. What has been said of the body is true of the soul. The soul like the body is neither fixed nor changeless. You have not the same soul you had yesterday. No, nor the same soul with which you entered this room. Forces are forever arriving in your brain and departing. These forces are using you and you are using them—reaching your brain they serve its purpose and are your soul. Having served its purpose they cease to exist as thoughts, change their form and go on other missions. Science has demonstrated the existence and immortality of the soul and has given to the demonstration a mathematical certainty. The soul is immortal in its own nature, and in history, and in the race.





## II.

### THE PATHOLGY AND TREATMENT OF MEDIOMANIA.

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IN approaching the subject of mediomania we feel that we are treading on dangerous and uncertain ground. The pathology and treatment of mental disorders are so unsettled and inaccurate that it seems rashness to treat of them. But the insane are with us and we can not escape them. They appeal for sympathy and assistance, and society demands protection. It is the duty of the physician to both mitigate the suffering of the insane and protect society against their depredations. The former duty he accomplishes by studying the nature of insanity and applying such remedies as mitigate the symptoms or correct the disorder. The latter duty he accomplishes by detecting the malingerer or feigner of insanity and by providing suitable hospitals and asylums for the deranged.

Unsettled as cerebral-pathology is, the treatment of insanity is possible; and not only possible but attended with results the brilliance of which is eclipsed only by their usefulness.

All treatment must rest on a recognition of the fact that insanity is a disease of the brain and not of the mind. Mind is a word which signifies a force resulting from and liberated by nervous action.\* It never exists

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\* "Hammond on Diseases of the Nervous System." p. 234.

apart from the nervous system and can not be spoken of as an entity. It is to the brain what pulsation is to the heart. Let the heart become the seat of disease and immediately that organ ceases to beat with accuracy and vigor; let life be extinguished and the heart ceases to beat altogether. Let pathological changes occur in the tissue of the brain and immediately it fails to think with wonted delicacy and correctness; let life be extinguished and it ceases to think altogether. The pulsation of the heart is not an entity—it is motion; nor is thought an entity—it is a function. Thought, like light and heat, is a mode of motion. When the brain dies thought goes where motion goes when the wheel stops.

Let us clearly understand that insanity is a disease of the brain. Were it a disease of an immaterial entity it could not be treated with drugs nor by mechanical applications, since all such agents are material in their nature and can affect only material substances; but since it is a disease of the brain, it may be successfully treated as other diseases are, by the application of physical remedies.

How do we know that insanity is a disease of the brain? We know it in many ways which it is foreign to our purpose to mention; but, in general, it may be said that since intellection is always discovered in connection with material entia and is entirely controlled, so far as we know, by states of matter; it is evidently a function of matter. In the treatment of insanity we discover that a leech, the abstraction of a few ounces of blood, the administration of a few grains of opium, or the application of ice to the head, or of warm fomentations to the feet, will not only modify, but change and even abolish, the phenomena of derangement. All these agents—the



leech, opium, ice, and warm fomentations—are material agents and affect material substances, and so modify the phenomena of mental derangement.

Insanity, then, is a disease of the brain, and must be treated not only by psychological, but by physiological, agents. In using the term psychological agent or medicine, do not understand me to mean any agent or medicine that is not material, for, so far as we know, there is no substance other than matter in the universe. I mean by a psychological agent an agent that is not subject to those tests which usually detect material substances. Thus a grain of opium is a physical agent—it has weight, density, color, odor, and taste. Taken into the blood, it finds the nerves and acts on them mechanically. But a kind word is a psychological agent—it can not be weighed, it has no color, nor shape, nor density and so we call it psychological; yet a kind word and a grain of opium are both material agents. A kind word consists of certain waves of air which differ from those constituting a harsh or a rude word in being less rapid and forcible. Every sound of your voice is a vibration of air; the length, rapidity, and number of the vibrations determine the sense of what you are saying. A kind word consists of vibrations of air, and air is a material substance capable of separation into its elements, oxygen and nitrogen. Take away the oxygen and nitrogen and where is your kind word? You could not speak either a kind or cruel word *in vacuo*, because the two elements of a word do not exist in a vacuum, and both these elements, oxygen and nitrogen, are material in their nature. A kind word follows all the laws of sound—it moves in waves. Striking an obstruction, like an ocean billow, it rebounds into space and we call the

recoil an echo. A kind word striking certain substances at certain angles may, like ocean spray against breakers, be dashed into fragments of discordant sound. A kind word may be refracted in passing through strata of air of different densities: thus, a word may leave your lips with the gentleness of a whisper and be made to strike the ear of the listener with the sound of thunder or of cannon. Two words, like two waves of water or light, may be hurled against each other and so made to produce perfect silence. So thoroughly material is the very kindest word ever spoken that we may say of it that its loudness is inversely as the square of the distance from its source; and the song of a lover, the sob of a woman, and the gentle counsels of a tender mother have their equivalents in light, heat, and motion. We may even measure the velocity with which a word travels. A word spoken in an atmosphere at the temperature of freezing water travels, no matter how kind it may be, about 1,090 feet per second. We may trace the word farther—we may actually trace it out of hearing.

But, it may be urged, behind the kind word there is a benevolent will that gives it existence. True, but that will, like gravity, cohesion, and chemical affinity, is a force and only a force. You could not intellectuate a benevolent intention in a non-respirable atmosphere, because in such an atmosphere there would be wanting an element necessary to mental motion—namely, oxygen. You can no more think without oxygen than you can breathe without it, and what I have said of oxygen is true of other substances. Throw a little phosphorus into the stomach and the brain suddenly lights up with the brilliance of great and noble thoughts; take the phosphorus out of the system, and the dull brain, like the



smouldering ember, dies on the hearth of the cerebrum.

Insanity, then, is a disease of the brain and must be treated on a rational and scientific basis. A writer on insanity asks: "When one man thinks himself a king, another a cobbler, and another that he can govern the world with his little finger, can physic make him think otherwise?"\* Yes, it can, and we will show that it can. It can, because insanity is a disease of the brain and not of the mind. Were I obliged to prescribe for the mind as an entity, I should throw up my arms in despair; I should as soon think of prescribing for an apparition or of administering drugs to a shadow.

Insanity is a word used to signify the whole family of intellectual derangements. This family is a large one and we have selected for this evening's study that member of it known as *mediomania*, or the insanity of mediums. *Mediomania* is a very ancient form of derangement—the name is modern, the phenomena ancient. The earliest histories of civilization record both rare and typical cases of this interesting disorder, and mediæval chronicles are filled with the fairy-tales, marvelous revelations, and cruel fate that marked the progress of the disorder. Uncivilized men in uncivilized ages observed the phenomena but mistook their import, and modern science is only just beginning to ravel the mystery and suggest methods of rational treatment.

Οὐ γάρ τι νῦν γε καχθεῖς, ἀλλ' αἰεὶ ποτε  
Ζῆ τοῦτο, κούθεις οἶδεν ἐξ ὅτου φάνη.

SOPHOCLES.

*Mediomania*, though usually sympathetic, is occasionally idiopathic. Its causes are predisposing and exciting. With regard to the predisposing causes of *mediomania*

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\* Dr. E. Willis on Mental Derangement.

and its allied neuroses, conflicting opinions are held by eminent pathologists. There are those who mention among the prominent predisposing causes of mediomania—sex, age, natural heritage and civilization. Sex, age, and civilization enter into the account; they frequently determine the nature and modify the phenomena of insanity, but the absurdity of mentioning them among the causes of any form of intellectual disorder must be evident to the most careless observer. No one is insane because she is a woman, nor because she is civilized, nor because she has reached a certain age; and yet if she be insane, the existing civilization will largely determine the nature of her derangement, and her sex and age will play their part in deciding the character of the disorder and the fate of her intellect.

Different civilizations and different phases of the same civilization call out and develop more or less markedly different qualities of mind and emotions of heart. Has it ever occurred to you that all great civilizations with which history is acquainted have originated in the domestic circle. The various civilizations have been distinguished by the different homes and social customs, and the social atmosphere largely determines mental health. No age nor civilization known to man has been without its insane, nor has any race been wholly shielded, either by its savageness or culture, from the plague of mental disorder; but the character of the derangement has varied with every civilization, because of the variance of the predisposing causes growing out of the different civilizations.

The periods in history specially marked by mental disorders are those called transitional. They are the intercivilized periods—that is, they lie between great civilizations. In these, old civilizations disintegrate and new



ones form. They are the skeptical periods, in which men, having lost faith in the old, have not yet learned to believe in the new. They are the periods in which old homes are destroyed, established codes of morals abolished, and ancient gods dethroned, preparatory to the establishment of new homes, purer morals, and better gods. Such periods are often marked by wild crusades, fierce wars, fanatical religions, and inhuman infidelities. Whole nations become suddenly deranged, and disordered mental action leads the army and rules the state. Such periods are eras of moral and criminal epidemics. The ages which witnessed the great epidemics of charea-mania, lycanthropia, demonomania, Theomania, pyromania, demonopathia, melancholia, and panphobia were transitional, and I believe the age in which we are living is transitional. The change, so far as we are concerned, is from the old civilization, growing out of the last interpretation of the English Charter, to a new civilization which has not yet defined itself. It, like other ages, has its subtile predisposing causes and its epidemics of insanity. The asylums of old England and New England are filled with the unfortunate victims of modern delusions—men and women who entertain new theories of the universe, remarkable interpretations of scripture, and new and improved religions; who have discovered panaceas, solved the social problem, and harmonized the universe—and, alas for the age! that so many who should be comfortably lodged in respectable asylums find their way to the pulpit, the press, and the rostrum.

There were ages when the Old World was overrun with half-naked dancers, flagelants, and lycanthropes; and others when it was afflicted with witches and sorcerers; and still others when it was tormented with the presence

of saints, priests, and inquisitors; and now we are plagued with reformers, ghost-believers, inventors of universal sciences, and discoverers of perpetual affinity. So things have gone on, and so they will continue to go on until the law of development shall have made something more of us than we are at present.\*

Sex and age, though not in themselves predisposing causes of mediomania, modify the phenomena of that derangement and make possible many of those conditions which give rise to it. There are certain physical conditions, arising from functional and organic disturbances of the sexual organs, which occasion this and other forms of insanity. Sexual insanity is such insanity as arises from or results in sexual derangement. In women the sexual system is more complicated, both as to structure and function, than in men, hence those forms of insanity which are associated with derangements of that system are more frequent among women than among men. Mediomania, while it often attacks men, and from other than sexual causes, more frequently assails women, and is usually preceded by a genito or venerio-pathological history. Men are more likely to suffer from such cerebral disorders as apoplexy, hemiplegia, ramollissement, and general paralysis, while women are subject to such disorders as chorea, hysteria, and utromania. More women become insane than men, but more men die from insanity than women. The word mediomania, though not actually synonymous with the word utromania, is very closely allied to it in meaning. The word mediomania does not positively designate a pathological condition, for it has grown out of a vulgar belief with regard to cer-

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\* See "Epidemic Delusions" by the author. New York: Asa K. Butts & Co., Publishers.



tain phenomena, yet it fills a previously unoccupied space and must not be discarded until a better word shall have been coined.

Uterine disorders, whether functional or organic, seldom fail to result in some form of hysteria or of its allied neuroses, and no nervous disorder is oftener thus exhibited than mediomania.

Mediomania has its own peculiar phenomena, and the best way of bringing them before you is by reciting a case, with the history of which I am familiar :

Mrs. W., aged 23, of nervous temperament, and delicate habit, was seized with a sharp pain over the axis of the lumbar vertebra. This pain was repeated at irregular intervals and followed by syncope. The syncope alternated with a state of nervous exaltation known as ecstasis. During the ecstasis she was, to use her own words, "entranced with joy." The ecstasis would last from a few minutes to many hours. When I first saw the patient she was recovering from a prolonged attack of ecstasis and was suffering profound exhaustion. Her pulse was rapid, feeble, and irregular; her limbs were cold; pupils dilated; cheeks flushed; lips dry; tongue heavily coated and bordered with a broad red line running from base to apex and sharply defined; and the respiration was rapid, shallow and sighing. To such questions as I asked her she returned evasive answers and seemed to be endeavoring to conceal her thoughts and emotions. I saw her the second time while she was entranced and remained with her until she recovered normal consciousness. About this time visions were presented to her of which she spoke with great reserve. Her husband told me she had spoken to him of a communication which she had received from their dead child. Desiring to discover the

patient's intellectual condition, I held with her a long and somewhat enthusiastic conversation concerning the immortality of the soul. At first I received nothing but a general consent to the doctrine, but suddenly, and without preparing her mind for the declaration, I confessed to her not only a belief in the doctrine of personal immortality, but possession of convincing proof of a life to come; I declared myself able to see a spirit child, and, having previously examined the husband on the subject and inspected the family photographs, I accurately described the little spirit of her child. This was more than she could endure. Turning her keen, luminous eyes toward the window, she said in a hoarse whisper, "It is my little Harry! where do you see him?" Following the direction of her eyes I took the hint and promptly replied, "In front of the window." Before the conversation ended the patient confessed that she was in daily communication with the spirit of her child and that her whole life was spent in the alternate excitement and depression which accompanied these spiritual communications. She was afflicted with obstinate amenorrhœa, and physical examination revealed retroversion of the uterus. The case passed at my request into the hands of an obstetrician with whom I visited the patient. During the treatment of this case I had an opportunity of witnessing many of the most wonderful phenomena of Spiritualism.

The trances which accompany and are part of the phenomena of mediomania may, like other forms of hysteria, be divided into convulsive and non-convulsive. The non-convulsive is the form usually met with.

The convulsions of mediomania resemble very closely those of epilepsy, but are usually less violent. The limbs and trunk are agitated, the head is thrown backward, the



legs are violently retracted and extended, the body twists and writhes as if in great agony, the *pomum Adami* projects, the face is flushed, the eyelids are closed and tremulous, the nostrils distended, the jaws shut, the hands are flung wildly in every direction—they sometimes beat the breast with rapid and mechanical strokes or are thrown into the air as if endeavoring to grasp something; occasionally the patient plucks her hair or rends her clothing. The respiration is labored, deep, and irregular. The heart palpitates. Frequently in the intervals of the paroxysms the patient gives utterance to disconnected sentences or fragments of sentences more or less connected with the delusion occupying her mind.

Now with all this there is usually little or no distortion of the countenance, and the face wears a very calm and satisfied expression. Soon the convulsions cease and the patient becomes quiet. The quiet is sometimes complete, but usually broken and watchful. The patient is exceedingly tremulous, and a sudden draft or a slight noise will induce a repetition of the convulsion. A word or look of sympathy or tenderness will act like magic. The moment the patient finds herself the object of attention or conversation she will be seized with a most violent convulsion. These attacks may be repeated many times, with short intervals of quietness.

Another and more common form of mediomaniacal convulsion is that in which the patient becomes suddenly unconscious, and in which such phenomena as slow and interrupted breathing, turgid neck, and flushed cheeks are prominent, while the violence of convulsion is greatly abated. The patient recovers weary in body and melancholy in mind. After the paroxysm a large quantity of pale, limpid urine is passed. These phenomena, like those

of kindred forms of hysteria, seem to be dependent on functional disturbance of abdominal or thoracic viscera, for the symptoms are such as naturally arise from disturbance of the ganglionic system.

In mediomania of a non-convulsive character the loss of consciousness is seldom complete, and it frequently happens that a mediomaniac is able to answer questions and converse fluently while deeply entranced. They who have attended spiritual meetings and lectures will call to mind many examples of this wonderful power. The partial loss of consciousness which occurs in this disorder does not attend the onset of the attack, but is gradual in its invasion. The larynx is never closed, hence that peculiar, heavy, sighing inspiration which is almost characteristic of the non-convulsive spiritual trance.

Mediomania occurs in both sexes, but more frequently in women, especially at puberty or the menopause, or at some period between puberty and the menopause. It seldom occurs early or late in life; children and old women are not often its victims.

Mediomanics are usually young women in whom the process of menstruation is interfered with. They are feeble and debilitated; they have pale faces and cold extremities; they have feeble and depraved appetites, and a dislike for animal food; they will eat strange and unwholesome things and will, frequently, refuse all kinds of food, pretending to their friends that they have eaten nothing for whole weeks. A very public and remarkable example of this morbid propensity for deception is found in a Mrs. J. C. Darling, of Canawaugus, N. Y.—a mediomaniac who pretends to have remained twenty days without eating. During this time she was busily



engaged in watching a corpse which she believed would be reanimated in six months.

Another prominent predisposing cause of mediomania is found in NATURAL HERITAGE. Concerning natural heritage there exist many shades of opinion. I believe in natural heritage, but not in any interpretation of it which makes disease an entity. Disease is not an entity, nor is it ever inherited. We receive nothing from ancestry and bequeath nothing to posterity but material organisms. How, then, can mediomania be the result of a previous neurosis in an ancestor?

We know it to be a law of nature that like produces like; roses produce roses and violets produce violets; from animals of the forest and beasts of the field men are not generated; the fish gives rise to the fish, the reptile to the reptile, and the mammal to the mammal. And not only do the animal and vegetable kingdoms reproduce their peculiarities of species, but also of families and individuals. Our children bear not only the impress of their humanity and nationality, but of the family with which they are connected; they exhibit the peculiar vices, virtues, and eccentricities of their parents. That they have head, limbs, and trunk and stand erect is an incident of their species and serves to distinguish them as human beings. That they have high cheek-bones, copper-colored skins, and long straight hair; or that they have thick lips, black skin, and curly hair; or that they have delicately outlined features, and fresh, ruddy complexions—is an incident of their race, and serves to distinguish them as Indian, Negro, or Caucasian. But that they have our own peculiarities, not only of species and race, but of family, is an incident of their individuality, and serves to distinguish them as our own children. What does the indi-

vidual transmit to its child? Individuals bequeath to posterity organisms more or less like their own, subject, however, to laws which are, from time to time, altering and developing the race. Nothing is bequeathed but flesh and blood: diseases are never bequeathed. Men possessed of pathological stomachs are likely to bequeath diseased stomachs to their children—they will not bequeath dyspepsia, but they will bequeath what is worse—the physical basis of dyspepsia. They will not bequeath dyspepsia because there is no such thing as dyspepsia; dyspepsia is a disease, and diseases are not things. All abnormalities of function are referable to anatomical derangements: there are physical causes for all the phenomena in our organisms.

Now, if it be true that like produces like, our organisms must be, within certain limitations, like the organisms of our parents, and not only must we inherit physiological or pathological lungs, livers, and stomachs, but normally or abnormally organized brains. And if it be true that organic disease leads to functional derangement, it follows that since thought is a function of the brain, abnormally organized brains are productive of disordered mental action, and such brains may be inherited. What is true, in this respect, of one portion of the nervous system is true of all portions—the ganglionic nervous system as well as the cerebro-spinal.

Mediomaniacs do not always reproduce their disorder in their progeny, nor does their neurosis always assume the same type when reproduced. Like other disorders, mediomania is a member of a family from which it is not easily alienated. Hysteria, chorea, utromania, and mediomania are all in one group, and though not always attended by the same causes they are very closely related.



Hysteria or mediomania in the first generation may become chorea or melancholia in the second, open insanity in the third, and idiocy in the fourth: the merciful laws of nature usually forbid that there should be a fifth generation.

The exciting causes of mediomania are, so far as have been ascertained, in no way essentially different from causes which bring about other forms of insanity. They are usually divided into physical and moral or psychical, but in the last instance there is no such thing as a moral or psychical cause, since every phenomenon occurring in the system has a physical basis for its antecedent.

Mediomania occasionally manifests itself in sporadic cases, but is usually epidemic. Its present manifestation is in connection with modern Spiritualism, from the practices of which it has derived the prefix of its name. The epidemic does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victims a few men and women of talent and genius, but they were attacked years ago. Had they remained free from the disorder up to the present day, they would not now be very susceptible to its influence. The fact is, Spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their organizations, places of worship, mediums, books, and papers, and they are as sincere, earnest, and fearless as were the Flagelants, Lycanthropes, and Crusaders of the Middle Ages.

Mediomania, hysteria, and allied neuroses are contagious—not by the reception of morbid particles into the

system, but through that tendency to imitate which haunts the nervous system like a ghost, urging it to strange and frantic deeds. This tendency to imitate is seated in all minds, whether educated or ignorant, but its most prominent parts are played in the lives of the rude and illiterate.

The tendency to automatic imitation is greatly increased in highly sensitive nervous temperaments, consequently its history is oftener repeated in the lives of women than in those of men. Women are capable of more fanaticism than men; they are also capable of more devotion. In the Middle Ages two thirds of the witches were women, and now more than two thirds of the spiritual media are women. This has always been so, and I suppose it is right it should be so. Women are naturally more sensitive, impulsive, and enthusiastic than men, and it is well for them that they are so; but they must exercise great care that these fine qualities do not become deranged, and it is necessary to such care that they cultivate many of those qualities of mind which are more completely developed in the male temperament. That woman has the most symmetrical, balanced, healthy, and perfect temperament who with the sweetness of womanhood unites the strength of manhood, and that man has the most complete and rounded temperament who to the strength of manhood joins the fineness, gentleness, and sweetness of womanhood. Were I going to found a new religion I should address my revelations to women; were I going to found a new philosophy I should address my arguments to men. Both elements are permanent—the religious and the logical—and I can not imagine a period in the future history of man when he will not both feel and think.



A neurosis in no way essentially different from hysteria is what is known as utromania. Utromania frequently results in mediomania; indeed, at the present day the two are seldom entirely dissociated. Many women undergo perceptible mental disturbance at every menstrual epoch. The dangers of puberty are greater to girls than to boys, and more girls between the ages of twelve and eighteen become insane than boys.\* I dread to treat no form of insanity more than utromania, for of all derangements it is the most violent and persistent, and yet it is a very common disorder. The angle at which the womb is suspended in the pelvis frequently settles the whole question of sanity or insanity. Tilt the organ a little forward—introvert it, and immediately the patient forsakes her home, embraces some strange and ultra-ism—Mormonism, Mesmerism, Fourierism, Socialism, oftener Spiritualism. She becomes possessed by the idea that she has some startling mission in the world. She forsakes her home, her children, and her duty, to mount the rostrum and proclaim the peculiar virtues of free-love, elective affinity, or the reincarnation of souls. Allow the disorder to advance and it becomes a chronic malady, and, alas! the once intelligent, cultivated, and pure woman sinks through a series of strange isms and remarkable affinities until she reaches the despicable level of the *demi monde*.

Utromaniacs imbibe very strange notions, and, what is remarkable, they reflect the spirit of the age with great accuracy. In the classic ages of Greece and

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\* For further study of the subject see "On the Influence of Sex in Hereditary Disease," by Dr. Sedgwick in the "Medico-Chirurgical Review," April and June, 1863.

Rome they were sibyls, priestesses, and vestal virgins;\* in the darker days of the Middle Ages they were witches, saints, and worshipers at sacred shrines; and in these times they are what the age makes them. They drift with neither rudder nor compass on the tide of human affairs, the sport of every wind that blows. They usually conceive the idea that they are reformers, though themselves wofully in need of reformation. They adopt strange modes of dress, and conduct themselves in so eccentric a manner as to attract attention. They entertain bitter and unnatural dislike for everything which has helped to make their lives happy, useful and pure. They trample upon the sacredness of their marriage relations and despise their religious obligations. They regard their husbands as tyrants bent on their enslavement, and they are likely to forsake their homes for positions of public trust for which they are unfitted.

Every one is acquainted with utromaniacs, for this is the age of utromania. They assemble in strange and eccentric meetings, which they advertise with sad audacity in every daily print.

It was my fortune to attend one of these singular meetings under the most favorable circumstances. In a dark, dingy room, with still more dingy furniture, in a

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\* Thus the "divine rage" of the sibyl is portrayed by Virgil in the *Æneid* (Book IV.):

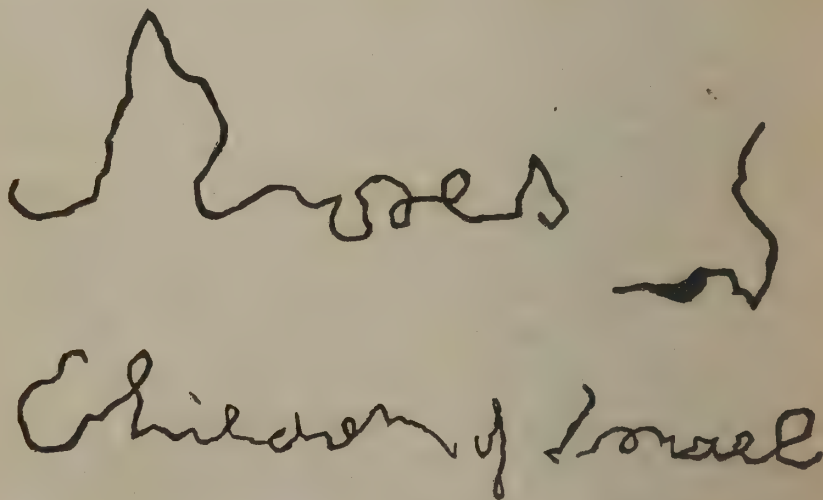
"Her color changed; her face was not the same,  
And hollow groans from her deep spirit came.  
Her hair stood up, convulsive rage possessed  
Her trembling limbs, and heaved her laboring breast.  
Greater than human kind she seemed to look,  
And with an accent more than mortal spoke;  
Her straining eyes with sparkling fury roll,  
When all the god came rushing on her soul."



narrow street, in a city many miles from this, I attended a meeting of these strange and pitiful creatures. The meeting was called for the purpose of discussing what they termed a "Harmonial Philosophy." Around a long and somewhat dilapidated table sat eight or ten of these unfortunate beings, with here and there a male enthusiast to keep them company. At the head of the table sat a lank, tall, angular woman whose ashy countenance made the scene, if possible, even more dismal. There was spread before her a map, which she said was a map of celestial circles, and on which she eagerly gazed. I requested a seat by her side. After several minutes of silence, raps on the table informed the party that I was not in "harmonic condition," and must endeavor to become "psycho-passive." After a little maneuvering and a great deal of diplomacy, I came to occupy a seat on the left of this woman—she would not permit me to sit upon her right. The poor woman was evidently suffering from some displacement of the womb and aggravated hysteria resulting therefrom—she had all the usual symptoms, not excepting the nervous twitches and tremors, *globus hystericus*, and sighing respiration. We were all requested to join hands, when I took the opportunity to examine the woman's pulse without her understanding the operation. The pulse was short, quick, nervous, and irregular. I could not time it without exciting suspicion. The skin was dry and cold and the secretions were suppressed. I afterward gathered from her conversation that she was a sufferer from constipation and sub-acute gastric symptoms. Being weary of examining the woman by strategy, I asked the bold question, What is the Harmonial Philosophy? The following paragraph in my note book is from her very lucid reply:

"The Harmonial Philosophy, which is our religion, is this: The grand ultimate of all thought, to bring all to a higher ultimate; or, in simpler words, to establish static states of psychic condition on this mundane plane which shall correspond with the highest manifestations of conscious intelligence in the sphere of disembodied thought—that is, to make a spiritual way from the psychic terrestrial to the psychic plane of the celestial; hence we are all brothers and sisters, and hold all things in common, and are as the angels in heaven, pure." Here you have the incoherence of ordinary insanity united with the peculiarly bombastic style which characterizes the average lunatic.

I asked the woman if the spirit by which she was controlled could communicate with me by writing, for, said I, it may be a Hebrew prophet. (My suggestion with regard to the Hebrew prophet evidently settled the nature of the communication.) Whereupon she seized a pencil and nervously scribbled the following:

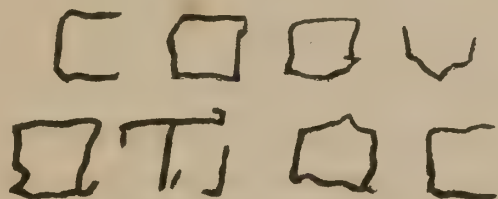


Moses  
Children of Israel

If, said I, one may judge from this specimen neither Moses nor the Children of Israel are skillful penmen, and



it seems to me they should have communicated in Hebrew, whereupon she was moved to write the following :



But, said I, this is not Hebrew ; whereupon followed one of the most remarkable communications it has ever been my fortune to receive from the inhabitants of the other world :

Hypers wants  
a Rosebud mark

But how shall we treat such patients ? I did not have an opportunity of practicing upon the weird sister whose communications I have presented ; but had I been called to do so, I should have satisfied myself as to the condition of the pelvic organs and should have shaped my treatment accordingly. I should have endeavored to tone up the system with such tonics as strychnine, iron and quinine in connection with a liberal diet. I might have resorted to electricity, but as the patient entertained singular notions with regard to the electric current, perhaps the exhibition of a battery would have been injurious. I should have looked to the patient's habits, which I fear were not very

moral. I should have recommended a moderate amount of exercise and should have secured to the patient plenty of refreshing sleep. I should also have removed her associates and given her healthier surroundings, and I should have recommended but one husband, for I am informed she had three.

The treatment of convulsive mediomania regards (1) the paroxysm, and (2) the interim between the paroxysms. During the paroxysm it is the duty of the physician to do all in his power to prevent the patient from injuring herself. Her clothing should be loosened; and if she uses her hands and teeth so as to injure herself or others, she should be forcibly restrained. Open the windows or doors so as to give her plenty of fresh air, but be careful that you do not expose her to a draft. If the patient is willing to swallow, the attack may be shortened by the exhibition of such articles as asafœtida, valerian, and ammonia. Asafœtida and spiritus ammoniæ may be combined as in the following prescription:

R  
 Spiritus Ammoniæ Aromatici.....f. 3 i.  
 Tincturæ Asafœtida.....f. 3 iij.

M.

Dose: A teaspoonful every three hours.

A favorite prescription is one combining *tinctura asafœtidæ*, *tinctura castori*, and *spiritus ammoniæ aromatici*. I am a believer in Hoffman's anodyne, and I like it in combination with laudanum as in the following prescription prepared by Dr. Benjamin Ellis:

R  
 Spiritus Ætheris Compositi.....f. 3 iij  
 Tinctura Opii.....gtt. lxxx.  
 Aquæ Cinnamomi.....f. 3 vj.

Fiat mistura.

*Signa*—A tablespoonful every two hours.



If the patient will not or can not swallow, she may be induced to do so by the application of some stimulating volatile substance to the nostril. If this fails, resort may be had to enema. An excellent enema is made by mixing asafœtida and turpentine. Mediomaniacs are usually constipated, and it is the duty of the physician when first called to a case to discover the condition of the intestinal viscus.

In mediomaniacal insanity favorable results have followed the administration of *cannabis indica* or Indian hemp—not the tincture, which is unreliable, but the extract, and if you choose you may combine it with the bromide of potassium. Where the insanity is associated with dysmenorrhœa, I can not do better than recommend camphor combined with opium and *hyoscyamus* or *conium*. If necessary you may exhibit your sedative by hypodermic injection; medicines so exhibited act with greater promptness than when given by the stomach, and are less likely to irritate that organ. The injection should be made upon the inner side of the upper arm or in some other place where the skin is thin.

Attention has been called to the fact that the erotic element is likely to enter very prominently into all forms of hysterio-mania. Hysteriomaniaes and mediomaniacs are proverbially erotic, egotistic, and religious.

The first symptoms of sexual derangement which a physician is likely to detect are love of solitude, irritability of temper, offensive and steadily increasing egotism, and, a little later, great irresolution and profound and unnatural religiosity. Soon the face betrays the derangement—its features droop, the eye gains a sudden and spasmodic brilliance, the lips and tongue become dry and hot; and, sometimes, the glands in the neck and axilla

become enlarged and tender. The face is subject to sudden flushes, followed by great pallor, and, as the disease progresses, persistent thirst, loss of appetite, and insomnia supervene. Strange and interesting psychological phenomena now make their appearance. The patient shuns society, and is suspicious and revengeful. He divides his time between devotional and sexual rapture. Soon the intellect becomes involved, and some pronounced form of mental derangement appears.

Profound and protracted religious excitements are productive of *aidoiomania*. Religious revivals, spiritual seances, and Romish pilgrimages seldom fail to result in epidemics of sexual impropriety. The lives of saints, priests, ecstasies, devotees, and media, are so many records of sexual derangement. St. Theresa and St. Catherine de Siene, who, in nightly trances, believed themselves folded in the arms of Jesus, were nymphomaniacs; and the love festivals, holy loves, and seraphim-kisses, are believed by physiologists to have indicated points of union between religion and sexual erethism.

When to religious excitement there is added solitude, sexual derangement is almost sure to follow. Says Lecky, in speaking of the anchorites: "With such men, living such a life, visions and miracles were necessarily habitual. All the elements of hallucination were there. Ignorant and superstitious, believing, as a matter of religious conviction, that countless demons filled the air, attributing every fluctuation of his own temperament and every exceptional phenomenon in surrounding nature to spiritual agency; delirious, too, from solitude and long-continued austerities—the hermit soon mistook for palpable realities



the phantoms of his brain. In the ghastly gloom of the sepulcher, where, amid mouldering corpses, he took up his abode ; in the long hours of the night of penance, when the desert wind sobbed around his lonely cell, and the cries of wild beasts were borne upon his ear—visible forms of lust or terror appeared to haunt him, and strange dramas were enacted by those who were contending for his soul. An imagination strained to the utmost limit, acting upon a frame attenuated and diseased by macerations, produced bewildering psychological phenomena, paroxysms of conflicting passions, sudden alternations of joy and anguish, which he regarded as manifestly supernatural. Sometimes, in the very ecstasy of devotion, the memory of old scenes would crowd upon his mind. The shady groves and soft, voluptuous gardens of his native city would arise, and, kneeling alone upon the burning sand, he seemed to see around him the fair groups of dancing girls, on whose warm, undulating limbs and wanton smiles his youthful eyes had too fondly dwelt. Sometimes his temptations sprang from remembered sounds. The sweet, licentious songs of other days came floating on his ears, and his heart was thrilled with the passions of the past.” \*

The religious and sexual instincts are very closely united—so closely united as to be inseparable. Derangement of one is usually followed by derangement of the other. Great religions are born in those countries in which the sexual system ripens early—in the torrid East or Southeast, China, India, Arabia, Egypt and Palestine. In these countries puberty occurs at a very early period and the sexual system is very keenly developed. In the East everything matures early and fades rapidly. Wild and

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\* “History of European Morals,” vol. II, p. 124.

marvelous vegetation covers the earth with foliage almost in a day and withers in an hour, and, like the fruits of the field, many of those human functions which ripen the soonest fade earliest. Puberty arrives in both sexes at ten or twelve years of age and marriage occurs at twelve or fourteen, and women at twenty-five or thirty are wrinkled, faded, and old.

The golden land of the Southeast, where sacred story tells us the race was born, is very appropriately the cradle of those two essential elements, the sexual and the religious. Buddha, Confucius, and Mohammed could never have founded their immortal religions in England or America, for we are too cold-blooded and slow in our development and too thoughtful in our culture to seize very suddenly the revelations of the heart. Go to the Northern world, where the Eskimo glides on his wooden sledge over fields of ice, and burrows his way, like the arctic bear, down into the bosom of the snow—where puberty comes at eighteen and green old age hangs her leafy laurel on almost every brow—did any very great religion ever originate there? What Eskimo prophet ever sent his revelations echoing down the corridors of history? None; none!

Religions which do not utterly ignore women find their largest number of adherents among them. More women are converted than men, and there are few churches in the world that do not count more women than men among their communicants. Conversion usually occurs at puberty. Few people are converted before puberty and still fewer after the climacteric. The periods at which women embrace religious faiths and enter churches are puberty, catamenial periods, and the menopause. Children and old persons seldom experience what is called



religion. When religious experience comes to a very young child, its parents will do well to consult a physician, for they have reason to fear an unnatural precocity dangerous to the nervous system of the child. But it should be remembered that there are certain circumstances and conditions which hasten puberty. Physicians who are called to witness nervous phenomena of a religious nature in a girl should remember that women of certain races mature very early. Jewesses, negroes and creoles, having descended from ancestors who dwelt under the "vertical rays of the torrid zone," carry the fire of the tropics in their blood, and menstruate early. Brunettes are more precocious than blondes; the dark-haired and black-eyed develop earlier than the light-haired and blue-eyed; the fleshy are more sluggish than the slender; and the nervo-bilious temperament ripens before the lymphatic or phlegmatic. Idleness, wines, spices, coffee, tea, music, dissipation, and city life all tend to hasten puberty.

It is frequently said that a man's religion stamps itself upon his temperament and comes to so affect his nervous system as to appreciably modify its phenomena. This is true, but the converse is as true. The religious faith not only determines but is determined by the nervous status. While you will find no two temperaments exactly alike, you will find a certain thread of resemblance which unites more or less closely all members of a faith, and makes of them one body. Every distinct form of religious faith has its own physiological and psychological peculiarities—Buddhism, Judaism, and Christianity, each have their peculiar nervous foundations, and what is true of a great religion is more or less true of its divisions and subdivisions. Calvinists, Arminians, and Romanists, no

more digest alike than they think alike. It is an error to suppose that religion affects the brain only: it affects every viscus in the body, and is in turn affected by every viscus. Under one religion you will find a certain family of diseases prevalent, and under another another, and physicians, especially cerebro-pathologists, will find, in studying cases, that they can not afford to leave the religious tenets of the patients out of consideration. Women of certain denominations are more prolific than women of other denominations, and this is owing to the fact that the organs of generation both in themselves and their husbands are under the control of the nervous system, and the nervous system in the face of a great religious conviction is, like the sensitive leaf, a plant in a rushing wind.

Now all this is especially true of Spiritualism. There is no religion on earth so exciting as Spiritualism. No religion burns up so much tissue or uses so much nervous energy as Spiritualism. Operating upon the human organism, it converts more oxygen into carbonic acid than any other religion with which I am acquainted; consequently it is more injurious to health than any other religious faith, and its occurrence in the sensitive nervous system of a young girl is dangerous in the extreme.

In order to discover the pathological conditions established in the system by Spiritualism, I instituted several experiments which, though not sufficiently exact to be conclusive, indicate some of the physical results of mediumism.

I selected ten patients under treatment for nervous disorders, of which seven were women and three men. Of these ten five professed to be media in one way or



another. Four of the five were sufferers from disorders peculiar to their sex; the other subject was a man. I subjected three specimens of urine from each patient to careful and comparative analysis and discovered that in every case the urine of the media was loaded with phosphates. There was also a deficiency in the amount of urea, the average quantity being only about 240 grains *per diem*. The deficiency in urea I suppose to be due to the non-nitrogenous diet of the patients, for you remember that I directed your attention to the fact that hysteriomanics and mediomanics usually avoid animal food. The exhibition of a moderate quantity of animal food to one patient increased the number of grains of urea eliminated in a very few hours. As some of you may not be familiar with the constituents of urine I take the liberty of mentioning them.

## COMPOSITION OF THE URINE.\*

Water.....	938.00	
Urea.....	30.00	
Creatine.....	1.25	
Creatinine.....	1.50	
Urate of soda,	}	1.80
"    potassa,		
"    ammonia,		
Coloring matter and	}	.30
Mucus,		
Biphosphate of soda,	}	12.45
Phosphate of soda,		
"    "    potassa,		
"    "    magnesia,		
"    "    lime,		
Chlorides of sodium and potassium .....	7.80	
Sulphates of soda and potassa.....	6.90	
		<hr/> 1000.00

\* From the analyses of Berzelius, Lehmann, and Bacquerel, as given by Dalton in his "Human Physiology," p. 336.

Deposits of uric acid exhibited broken and fragmental crystals. Why the crystals were fractured I do not know.



URIC ACID EXHIBITING BROKEN CRYSTALS.

A healthy adult usually consumes about seven pounds of food *per diem*, and in the same time discharges from the system the same amount of effete material. He takes into the system oxygen, water, albumen, starch, fat, and salts; and he discharges carbonic acid, aqueous vapor, perspiration, water of the urine, urea, salts, and feces. Food having been taken into the system combines with the tissues and becomes part of their substance, and the condition of these tissues determines the character of their several functions, and among them that of thought. Hence a man's diet is more or less responsible for his convictions, and a man has no right to employ such diet as in any way interferes with correct cerebration. Many a noble friendship has been destroyed and many a rash deed performed from want of sufficient pepsin to effect the digestion of a certain article of food in a given time. Physicians are beginning to understand this and look very closely at the diet of the insane.



It is difficult to prescribe a regular and uniform diet in any form of mental disorder, for circumstances so modify cases as to make exceptions to all rules. But in general it may be said that the spiritual medium should be placed on a partially meat diet. The diet which I employ in ordinary melancholia might be appropriately employed in the treatment of mediomania. Give plain, nutritious food, poultry, game, fish, mutton, and beef, and in many cases you will find alcoholic stimulants useful adjuncts.

The constipation which marks mediomania, and of which I have spoken, will frequently disappear under the influence of the stimulus of the increased amount of food. If, however, the colon is distended by hardened masses of scybala they must be removed by enema. Active purgation should be avoided. A lady who was more of a medium than she cared to confess was frequently disturbed at night by what she took for a spirit-hand. This hand was very cold and when placed in contact with her sensitive skin caused great nervous disturbance. The spirit-hand was usually placed over the pit of the stomach. When once thoroughly awakened by the hand, she found it difficult to sleep again. I advised her to eat a sandwich and drink a glass of wine immediately after waking. This she did and obtained partial relief, and a few grains of chloral completed the cure.

Before closing this lecture, I again direct your attention to the relations which the sexual and religious instincts bear to each other. It is an interesting and singular fact that the special indulgence in religious exercises undermines the fabric of morality. Moderate use of the various instincts and faculties is right and healthful, and the religious instinct is as much entitled to

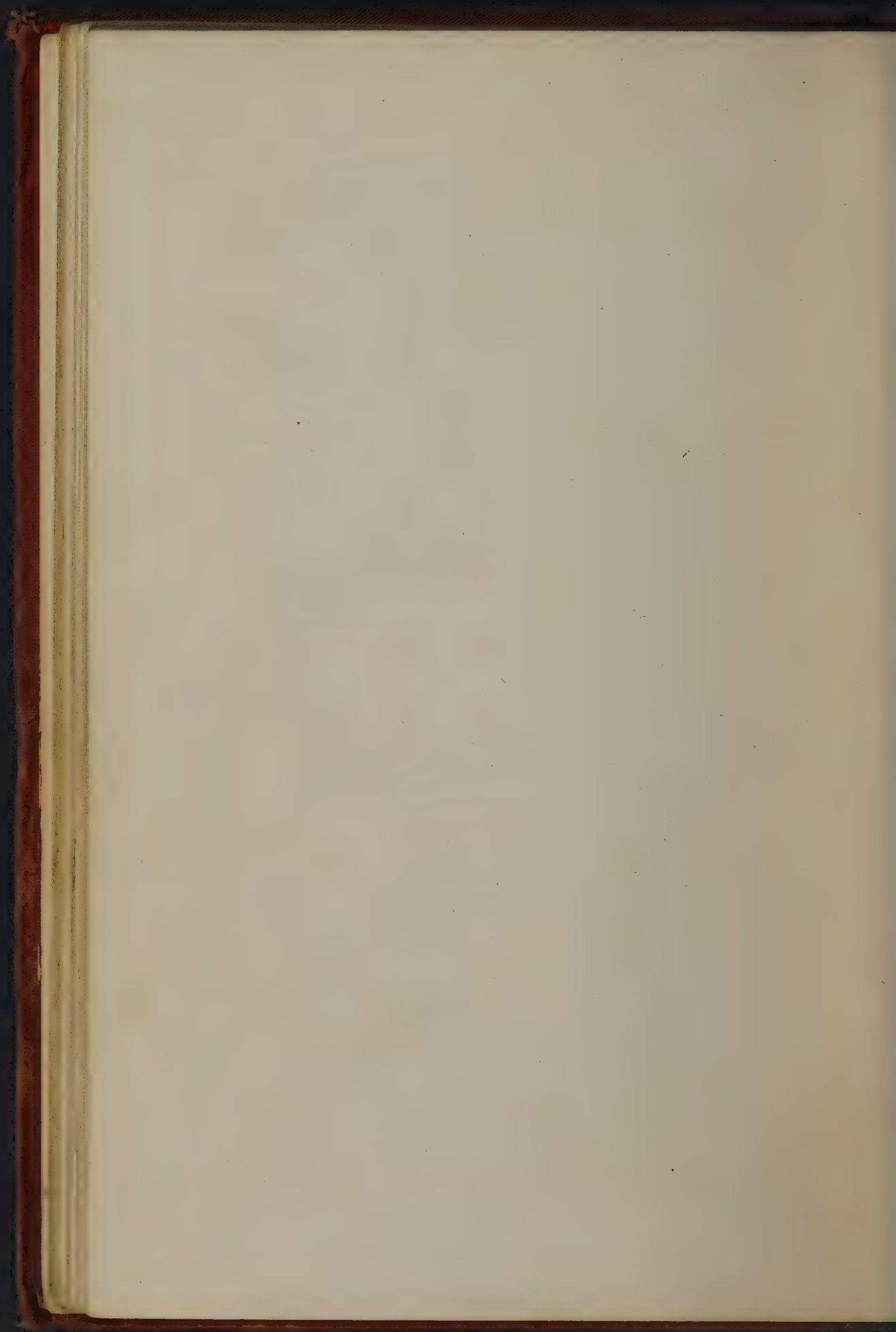
exercise as other instincts; but I wish to make you believe that its over-exercise or exclusive exercise is productive of sexual immorality. Those men and women who in all ages of the world have been set apart for religious purposes have been notoriously impure. The same thing is true to-day. Priests, monks, nuns, saints, media, ecstasies, and devotees, are famous for their impurities. But scientific pursuits tend in another direction. By liberating the intellect, enlarging the affections, and cooling the temper, they encourage and foster calmness and purity. Geologists, botanists, doctors, and chemists, are, on the average, healthier and purer people.

Through all avenues the protean insanity enters. It imitates every disorder and forges the signature of every emotion. It glows in the kindling glance of the enthusiast, dreams in the revery of the mystic, and, flashing along the highway of genius, it gilds the fine culture of the student. It sits by the poet while he sings in the ear of nations. It blinds the man of science, and cheats with splendid promises the noble and the great. It is in the prisoner's cell, the den of drunkenness, and the dwelling-place of crime, and from homes where Want has written infamy and shame it goes up to revel with courtiers and dine with kings.

Who will chain the shadow? In and out our doors the phantom glides with noiseless feet, but with a breath whose perfume poisons. Often before her presence is suspected the mischief is accomplished. We track and hunt her down with all the enginery of modern science, and often while we shout for victory her spectral finger writes defeat upon our banners. Through all avenues she escapes and advances. She enters by the gateway of the cerebro-spinal system and rides on the



lightning of the motor nerves. She enters through arterial channels and floats on shining disks of blood down long generations. She is inspired with the common air and touched by the hand of daily labor. No one-sided philosophy will explain her nature, and no routine practice dispel her enchantment. Only the earnest student who studies her without fear and without prejudice will learn the secret of her enchantment and so dissolve the spell.





## APPENDIX.

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THE following is the Report on Spiritualism of the sub-committee No. 1 of the London Dialectical Society:

"Since their appointment on the 16th February, 1869, your sub-committee have held forty meetings for the purpose of experiment and test.

"All of these meetings were held at the private residences of members of the committee, purposely to preclude the possibility of pre-arranged mechanism or contrivance.

"The furniture of the room in which the experiments were conducted was on every occasion its accustomed furniture.

"The tables were in all cases heavy dining-tables, requiring a strong effort to move them. The smallest of them was five feet nine inches long by four feet wide, and the largest nine feet three inches long and four and a half feet wide, and of proportionate weight.

"The rooms, tables, and furniture generally were repeatedly subjected to careful examination before, during, and after the experiments, to ascertain that no concealed machinery, instrument, or other contrivance existed by means of which the sounds or movements hereinafter mentioned could be caused.

"The experiments were conducted in the light of gas, except on the few occasions noted in the minutes.

"Your committee have avoided the employment of professional or paid mediums, the mediumship being that of members of your sub-committee, persons of good social position and of unimpeachable integrity, having no pecuniary object to serve, and nothing to gain by deception.

"Your committee have held some meetings without the aid of a medium (it being understood throughout this report that the word 'medium' is used simply to designate an individual without whose presence the phenomena described either do not occur at all, or with greatly diminished force and frequency), purposely to try if they could produce, by any efforts, effects similar to those witnessed

when a medium was present. By no endeavors were they enabled to produce anything at all resembling the manifestations which took place in the presence of a medium.

"Every test that the combined intelligence of your committee could devise has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions, and ingenuity has been exerted in devising plans by which your committee might verify their observations and preclude the possibility of imposture or of delusion.

"Your committee have confined their report to facts witnessed by them in their collective capacity, which facts were palpable to the senses, and their reality capable of demonstrative proof.

"Of the members of your sub-committee about four fifths entered upon the investigation wholly skeptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture or of delusion, or of involuntary muscular action. It was only by irresistible evidence under conditions that precluded the possibility of either of these solutions, and after the trial and test many times repeated, that the most skeptical of your sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts.

"The result of their long-continued and carefully-conducted experiments, after trial by every detective test they could devise, has been to establish:

"*First.* That, under certain bodily or mental conditions of one or more of the persons present, a force is exhibited sufficient to set in motion heavy substances, without the employment of any muscular force, without contact or material connection of any kind between such substances and the body of any person present.

"*Second.* That this force can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with, nor having any visible or material connection with, the body of any person present, and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched.

"*Third.* That this force is frequently directed by intelligence.

"At thirty-four out of the forty meetings of your committee some of these phenomena occurred.

"A description of one experiment, and the manner of conducting it, will best show the care and caution with which your committee have pursued their investigations.



"So long as there was contact, or even the possibility of contact, by the hands or feet, or even by the clothes, of any person in the room, with the substance moved or sounded, there could be no perfect assurance that the motions and sounds were not produced by the person so in contact. The following experiment was therefore tried:

"On an occasion when eleven members of your sub-committee had been sitting around one of the dining-tables above described for forty minutes, and various motions and sounds had occurred, they, by way of test, turned the backs of their chairs to the table, at about nine inches from it. They all then knelt upon their chairs, placing their arms upon the backs thereof. In this position, their feet were of course turned away from the table, and by no possibility could be placed under it or touch the floor. The hands of each person were extended over the table at about four inches from the surface. Contact, therefore, with any part of the table could not take place without detection.

"In less than a minute the table, untouched, moved four times; at first about five inches to one side, then about twelve inches to the opposite side, and then in like manner four inches and six inches respectively.

"The hands of all present were next placed on the backs of their chairs and about a foot from the table, which again moved as before, five times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table, and each person knelt on his chair as before; this time, however, folding his hands behind his back, his body being thus about eighteen inches from the table, and having the back of the chair between himself and the table. The table again moved four times in various directions. In the course of this conclusive experiment, and in less than half an hour, the table thus moved, without contact or possibility of contact with any person present, thirteen times, the movements being in different directions, and some of them according to the request of various members of your sub-committee.

"The table was then carefully examined, turned upside down, and taken to pieces, but nothing was discovered to account for the phenomena. The experiment was conducted throughout in the full light of gas above the table.

"Altogether, your sub-committee have witnessed upward of fifty similar motions without contact, on eight different evenings, in the houses of members of your sub-committee, the most careful tests being applied on each occasion.

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APPENDIX.

" In all similar experiments the possibility of mechanical or other contrivance was further negated by the fact that the movements were in various directions—now to one side, then to the other; now up the room, now down the room: motions that would have required the coöperation of many hands or feet; and these, from the great size and weight of the tables, could not have been so used without the visible exercise of muscular force. Every hand and foot was plainly to be seen, and could not have been moved without instant detection.

" Delusion was out of the question. The motions were in various directions, and were witnessed simultaneously by all present. They were matters of measurement, and not of opinion or of fancy.

" And they occurred so often, under so many and such various conditions, with such safeguards against error or deception, and with such invariable results, as to satisfy the members of your sub-committee by whom the experiments were tried, wholly skeptical as most of them were when they entered upon the investigation, that there is a force capable of moving heavy bodies without material contact, and which force is in some unknown manner dependent upon the presence of human beings.

" Your sub-committee have not, collectively, obtained any evidence as to the nature and source of this force, but simply as to the fact of its existence.

" There appears to your committee to be no ground for the popular belief that the presence of skeptics interferes in any manner with the production or action of the force.

" In conclusion, your committee express their unanimous opinion that the one important physical fact thus proved to exist, that motion may be produced in solid bodies without material contact, by some hitherto unrecognized force operating within an undefined distance from the human organism, and beyond the range of muscular action, should be subjected to further scientific examination, with a view to ascertain its true source, nature, and power.

" The notes of the experiments made at each meeting of your sub-committee are appended to this Report."



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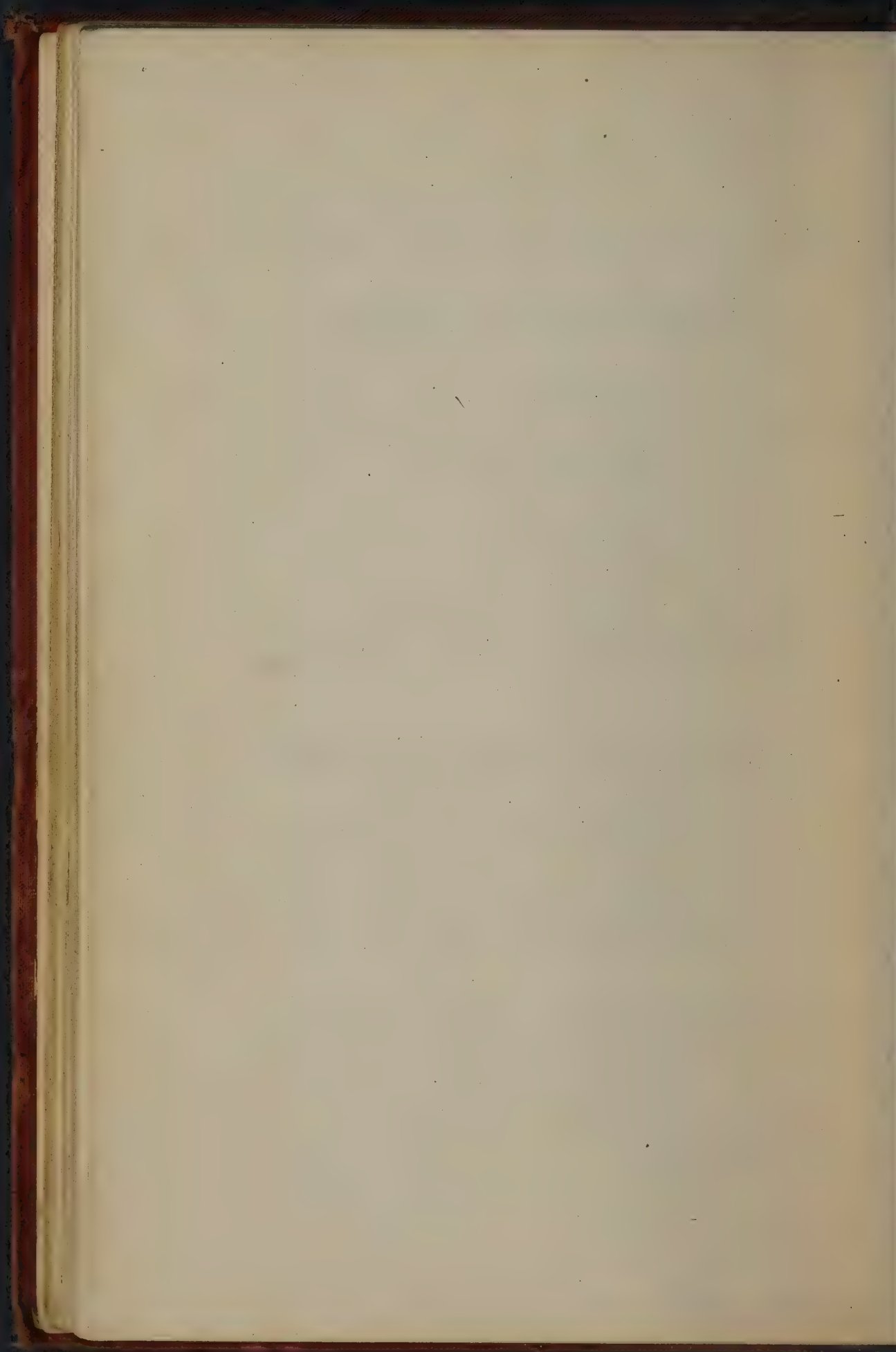
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